

*Righteousness the Exaltation, and
Sin the Reproach of a People.*

· I N A
S E R M O N

Preached at the
LENT ASSIZES,

HOLDEN AT

Chelmsford in E S S E X,

Before the Honourable

Mr. Justice E Y R E,

On *March* 11. 17¹³/₁₄.

By **JOSEPH RAWSON, D. D.**

Rector of the United Parishes of *St. Mary Magda-
lene Old-Fishstreet*, and *St. Gregory near St. Paul's,*
London.

Published at the Request of the High-Sheriff,
and the Gentlemen of the Grand-Inquest.

L O N D O N: Printed for **Charles Ridington**, at the Bible
in *St. Paul's Church-yard.* 1714.

To the Right Worshipful

Henry Pitt Rivers

Esq.

of the County of Devon

at the County of Devon

at the County of Devon

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To the Right Worshipful
S^r HENRY FETHERSTONE, B^t

High-Sheriff of the County of *Essex*,

A N D

S^r RICHARD EVERARD, B^t, Foreman,

S^r Clopton Allen, B^t	William Bragg, Esq
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J. Hollingworth, Esq;	John Scarp, Gent.
Henry Somers, Esq;	Wal. Keble Eve, G
Tho. Butler, Esq;	Pet. Willoughby, G

Gentlemen of the *Grand Inquest*.

Gentlemen,



Here give up this Sermon to Your United Requests, in which I have with great Freedom inquir'd into and lamented our Unhappy Divisions in Church and State. And since You have judg'd it not unworthy of the Publick

The DEDICATION.

View, as YOU have thereby given so full a Proof of your own Peaceable Dispositions, so I hope it may be a fair Omen, that the Day of Our being *ALL FRIENDS* is not far removed.

'Tis with incredible Pleasure I saw *HER MAJESTY's* most gracious Answer to the late Address of both Houses of Convocation,

As you are in a peculiar Manner, said She, Servants of the God of Peace, I depend upon your Exerting your selves in Your respective Stations to promote Peace, and the true Interest of our most Holy Religion.

Whether I have not obeyed our Excellent *QUEEN's* Command, in the following Discourse, is submitted to the Judgments of You, to whom it is Dedicated, by

GENTLEMEN,

Your very Affectionate

Humble Servant,

J. RAWSON.

PROV. xiv. 34.

Righteousness Exalteth a Nation : But Sin is a Reproach to any People.



THESE Words are of the utmost importance, and discover the Secret Springs of the truest Advancement or Dishonour of a Nation; that the Rise of it is not owing alone to the Number and Valour of its Inhabitants, nor its Sinking and Decay to the Loss of Trade, to ill Harvests, or Unsuccessful War: rather, as the Wise Man, directed by the Spirit of God, here assures us, It is *Righteousness Exalteth a Nation : But Sin is a Reproach to any People.*

In the handling of this Text I shall Endeavour to prove,

First, IN GENERAL, that Nothing is more likely to Exalt a Nation than Righteousness; and under that Head shall inquire, what sort of Righteousness does most contribute to that great End.

Secondly, That Sin is a Reproach to any People; that its Natural Tendency is to diminish them, or to make them little, As one Translation reads it, or else, to make them Miserable, according to another.

Thirdly, IN PARTICULAR, To what People it is most Reproachful and Dishonourable.

First, IN GENERAL, That nothing is, &c.

The Word **RIGHTEOUSNESS** signifies originally Justice and Equity. But *that* being a Principal Duty enjoyn'd by Religion, and indeed so Extensive, that all the rest may in a manner be reduc'd under

under it; 'tis not Strange that *here*, and in many other places of *Holy Scripture*, it is taken for the whole of a Religious Life. **JUSTICE** was in so great Credit and Esteem among the *Philosophers*, that they call it *the most Excellent and Perfect of all Virtues*. They add, *That the Evening and Morning Star, tho' most Glorious, are not so Shining and Admirable, that it is not the Part but the Whole of Virtue*, and comprehends indeed all others in it. And no wonder they gave it those large Encomiums, since in *Scripture* it has given a Title to **GOD** himself, and is a Virtue in which he takes Delight. * *The Righteous Lord loveth Righteousness*, says the **PSALMIST**, *His Countenance will behold the things that are Just*. And our **BLESSED SAVIOUR**, by telling us, that † *Blessed are they that do Hunger and Thirst after Righteousness*, has made its Title to Happiness unquestionable. And the Wise **Solomon**, in his Book of *Proverbs*, assuring us in one place, || *That Righteousness delivereth from Death*; and in another, ** *That it tendeth to Life*, has evidently shewn, that by it we are to understand all Virtues, which are the Fruits and Result of Religion, every Act and Duty of it, and a Holy Life; these are they which Improve, Adorn and Advance a Nation; of which these may be the Reasons.

First, The very Nature of *Virtue*, even of *Virtues* onely Moral, (and we know that *True Religion* is mainly employed in commanding, encouraging and perfecting *them*,) is highly subservient to the right ends of Government, and most Efficacious to the Preservation and Good of Nations.

* Ps. 11. 3.

† Matt. 5. 6.

|| Prov. 10. 2.

** Prov. 11. 19.

Thus for Instance,

First, PRUDENCE, which amongst the *Cardinal* or the *Principal Virtues* is call'd the QUEEN of them, how Instrumental is She in the Regulation of Communities? SHE excludes from the Management of Affairs the Dissolute and Immoral, as well Knowing, that *they* of all Men are unfit to Govern others, who so ill Command themselves. SHE Instructs the RULER Wisely to hold the Reins of Government, neither with too Strict nor too Remiss a Hand, but on the one side to Encourage the Good, and on the other to Deter the Bad. SHE still has an Eye to the Beginnings of all Murmurs and Discontents, and either by a just Severity in due time Checks the Authors of them, or else by fit Concessions removes all the Causes and Pretences of them. *In short*, Prudence instructs Men to see Dangers and Inconveniencies at a Distance, and either by proper Remedies to divert them, or else bravely to meet and oppose them. For Wisdom directs Men to foresee that, which Surprises the Ignorant and less Knowing. 'Tis not then the Brave and Bold Hand alone must advance a Nation; *that* cannot be done, unless the Resolutions of a Wise Council contribute to it.—And as Prudence is so Servicable to the Raising or Advancing a Nation, so

Secondly, JUSTICE, because SHE is concern'd in the Common Good, and the Advantage of all. Justice with an Equal Hand distributes the Rewards of Virtue and Vice, and Encourages the Good and Deserving, and permits not Unjust Men to have any Power to abuse the Innocent and Good. SHE Suffers no Corrupt Judge to give Partial Sentence in Favour of the Rich and Great,

but

but by the Golden Rule of Equity keeps every one in full possession of his own. In Governments where SHE prevails, Corruption will not take place, and no one shall be concern'd in the Administration of Justice, whose Eyes can be blinded with Gifts.

And as Justice contributes to this Great and Noble End, so

Thirdly, TEMPERANCE, which keeps the People in due Bounds, by which means they have no Occasion to have Recourse to forbidden and wicked Arts, to maintain themselves in Extravagancies and Irregularities. 'Tis the want of this Virtue fills the Sea with Pyrates, and the Highway with Robbers and Thieves. It is the want of this makes Men Extortioners and Exactors, fills Cities and Towns with *False Weights and Measures*, not less *Abominable* in the Eyes of God, than Dishonourable to a People, among whom they are found. Again,

Fourthly, FORTITUDE is not less conducive to the *Exaltation of a Nation*. Not that False Courage of *Bravoes* and Men heated by Wine; but that which is the Result of a good Conscience, and true Resolution. For *Valour* is not the Audacious Sally of Desperate Men, but a settled Habit of Mind, arising from a Sense of Mens having discharged their Duty, and being reconciled to God. Hence it is that COURAGE and VIRTUE in a *Learned Language*, are both expressed by the same word, and this by a People, Masters both of the one and the other, and who well knew, that where the one was not, the other was rarely found. No HERO then is to be compar'd with the CHRISTIAN one, the other is Brutish, Fierce and

and Implacable, Uneven and Irregular ; but *he* Courage is steady, and the effect of the best of Causes. That of him who is without God and Religion in the World may rise like Flame, sometimes to a great height indeed, but soon it sinks again : But *Christian Courage*, like the *Vestal Fire*, is still the same constant and never put out. And *he* who is Blessed with this, will chuse rather to act Defensively than invade his Neighbour, unless upon the utmost necessity ; nor will use any base and treacherous Arts to enslave and conquer others, and thinks it no Glory to deal Ruin and Destruction to the World.

And thus it appears, that Virtue is not only the Ornament and Support, but 'tis also the *Exaltation* of any People : that it procures not only Honour and Credit from *Abroad*, but Safety and Security *at Home* ; and *this* is the Height of what any Nation can arrive at.

And the kinds of it most Conducing thereto, are *First*, EQUITY and exact Justice in all their Dealings. Without these Men will avoid a Kingdom, as an Habitation and Den of Thieves, and fly from it as unfit for Humane Society, and Communication with the rest of Mankind. A rigid and inflexible Honesty is not only a part of Religion, but of the best Policy also, since by that means the PUBLICK CREDIT is best supported, and the Reputation of a Nation best kept up. For when once *they* are Sunk and Lost, so will the Nation too ; it being with Kingdoms as it is with Men, if once their good Names are impaired, they are rarely repaired and made whole again : the World seldom retracting an ill Opinion, as the Earth never pays back the Rain it has once received.

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Secondly.

Secondly, There should be also HUMANITY and good Nature to Strangers, Virtues perhaps tending more to the Honour of a Nation, than they are commonly thought to do. Without *these* we are hardly to be rank'd among Creatures endu'd with Reason and Understanding, Inhumanity and Incivility sinking a Men into the Character of the Brute. Besides, Churlishness and Moroseness to those who visit us from other Lands, declare us to be Unhospitable; and Men unkindly received, will not fail of giving an ill Report of Us at their own Homes, and returning the like Usage upon proper Occasions.

But I hasten to mention RIGHTEOUSNESS, according to the Fullest and Noblest Sense, which chiefly contributes to the *Advancement* and *Exaltation* of a Nation, and that is

RELIGION, which is as it were a Band which holds all the Virtues together, and without which the rest will have little or no effect. For if Conscience and a Sense and Awe of the Divine Eye over all their Actings influence not Men, the SENATE will neither consult the Honour of God nor of their Country, the MAGISTRATES will not execute *Justice* and *Maintain Truth*, nor the Subjects give due Obedience to those who are set over them. Without Religion Men will have no regard to the *Publick Good*, and care not how that suffers, so they may reap Advantage by it. Without *that* Men may be Bribed to betray their Country, to be false to its truest Interest, nay to their very God: They value not the Welfare of the whole, so they may find their own Accounts in Wealth, or Power, or Revenge. To conclude this Head — If Men would but consider the ill Consequences of such Means

ness and Treachery, and would act by the very best, *i. e.* a Religious Principle, the Proposition of the Wise Man would then soon be verified,

That *Righteousness would not fail of Exalting a Nation.*

And this leads me to my second Particular, *viz.*

That *Sin is a Reproach to any People*, that its natural Tendency is to diminish them, or make them little, as one *Translation* reads it, or else, to make them miserable, according to another.

Now to set this in a Clearer Light, we shall look into several National Sins, in which we shall see how nearly they affect the Publick, and touch it in its Vital parts.

As *First*, If GLUTTONY and DRUNKENNESS are the National Vices, how do they make Men Lazy and Unactive, how do they indispose them for Acts of Virtue and true Bravery and Courage, and put them upon mean Designs of finding Fuel for their Luxury and Intemperance? How little Concern have they for the Honour and Interest of the Publick, intent only on the gratifying a Craving and Luxurious Appetite! The Noblest Designs are lost and sink into nothing, when Men not Sober have the Management of them, and seldom has it been seen, that Success has attended any Action directed or executed by Men made Brave only by Wine, and not by the true motives of Valour. 'Tis true indeed, it has been sometimes seen, that Rashness and Precipitancy have been more Fortunate than could reasonably be expected, but still tho the Effects have been by chance so very extraordinary, yet no Wise Man would depend upon so uncertain a Cause. *Intemperance* is one of the most
sure

sure and certain Foundations of Ruine in a Family, the *Epitome of a Kingdom*, bringing Poverty, Misery and Shame into it : and it holds no less true in Nations, which will not fail of tottering, mouldring and decaying, when Men void of Sobriety govern and preside in them. And the Conclusion is most Natural, because it breaks and enfeebles a Vigorous Constitution, it diminishes and destroys Mens Understanding, Capacity and Strength, and (what ought much to be regarded) it vastly prejudices not only the present, but also future Generations. And as all Universals are made up of Particulars, so no question but as the Crimes and Guilt affect the Publick, so will the Mischiefs too.

But again, *Secondly*, Another Sin in which Nations are too often concern'd is UNCLEANNESSE, and *this* likewise, as it is scandalous and reproachful, so also is it pernicious and prejudicial to a People. It taints and corrupts the Blood, enfeebles and debases the Race, it brings Rottenness and Putrefaction into the Flesh and Bones. It takes away all the Relish and Delight to be found in Virtuous and Brave Actions, and as the Apostle affirms of Lusts, that * *they drown Men in Destruction and Perdition*, so I may add, that they so seize Men and surround them like Waves, that 'tis impossible to escape Death and Ruine.

Again, *Thirdly*, UNCHARITABLE and FIERCE ENMITIES, as they produce Disunion and Seditious Contentions, so are they no less fatal than the others ; and for this we have *his* word who could

not Err. * *Every Kingdom, says HE, divided against it self, is brought to desolation, and every City or House divided against it self shall not stand.* So dangerous are Misunderstandings and Factions that Destruction must inevitably follow them; and 'tis (humanly speaking) impossible that a State should be Great and Happy, which is not at Unity with it self. † *A threefold Cord is not quickly broken,* said the Wise Solomon; when complicated and in conjunction 'tis hardly possible to break it, but when single and disunited, 'tis done with the greatest Ease.

Once more, *Fourthly,* The greatest Reproach to a People are IRRELIGION and PROPHANENESS, the Parents of the Numerous Offspring of all other Vices; of so detestable and horrid a Nature, that they almost dissolve all Societies, in which they are Predominant. From this unhappy Spring, flow Irregularities and wild Debauches, from hence Frauds and Deceits are derived; And where there are a Neglect and Contempt of the Ordinance of Religion, the Judgments of God usually fall heavy on such a Wicked People. For where that Band is broken, there must of necessity be *Confusion* and Disorder, *and every Evil Work,* that being the strongest Tye, and most solid Cement to Mankind. When Men have remov'd from their Minds all the Terrors of another World, no wonder if they allow themselves all the Liberties of *this*; for how should *Humane Laws* be supposed to restrain *those* on whom *Divine Sanctions* have no force? In short, he who fears not the Torments of Hell, and is unconcern'd

* Matt. 12. 25.

† Eccles. 4. 12.

at the Comminations of that dreadful place; if he regards only the Gallows and Gibbet, why should he not be a Murderer, or a Robber, when he can be so with Security and Impunity, without the expectation of a present or future Punishment? It is then very plain, that without Piety no one can either be a good Man or a good Subject; and where can there be a good Security for Rulers among those who have no Sense of any *Invisible Being*? One may dwell with Untam'd Lyons and Tygers, as safely as with *them*.

Thus it fully appears, *That Sin is a Reproach to any People*. It remains that I proceed,

Thirdly, and lastly to enquire, *to what People IN PARTICULAR it is most Reproachful and Dishonourable*.

First, To CHRISTIANS doubtless; because they are blest, with a more Pure and Holy Religion, than the rest of Mankind. To *them* is the Word of Salvation sent, and as none have so true a Knowledge of God's ways, so none are so unexcusable as *they*, if they transgress them. For *Christianity* lays the strongest Obligations on its Professors to lead Holy and Unblameable Lives; and to shew how Exemplary and Excellent we ought to be, we are bid, * *To be perfect, even as our Heavenly Father is perfect*. No Piety so exact as that our great Master has enjoin'd us on the heaviest Penalties, and if Sin were a Reproach ev'n to those who knew not God, much more so to those, whom he has been pleased to enlighten by so full and gracious Dispensation of his Will, as to come down

* Matt. 5. 48.

himself from Heaven, to instruct and direct them.

But, *Secondly*, Sin is more particularly reproachful to REFORM'D CHRISTIANS, who have remov'd themselves from the Abominations of the *Church of Rome*. For if they could not bear the Impurities of her Doctrines, how can they endure Impurities in their own Lives? such Practices are inconsistent with such Pretences of Piety, and it is vain for Men to shake off the Errors of that Polluted Church, if they shake not off their own. *The Temple of the Lord, The Temple of the Lord*, was the Cry of some of the *Jews* of old, as if *that* alone would secure them from God's Anger, when they did not perform what was taught in that Holy place.

Farther still, *Thirdly*, As among good things there are some better, and some best, so even among the *Reformed Churches* I may boldly say, that **THAT CHURCH**, of which we are the happy Members, is **THE VERY BEST OF ALL**. And as our means of Knowledge and Opportunities of Improvement are great and remarkable, so is it a high Aggravation of every Sin, and must leave us without Excuse at the last day. For, how admirably suited are our **PUBLICK PRAYERS** to excite Devotion, how Humble and Ardent our *Confessions* and *Supplications*, how Just and yet Elevated our *Thanksgivings*, and how Sober and Instructive every part, that **HE** must have a Heart very Careless or Insensible, on whom they make no Impression? We have no *Doctrines*, which either are not expressly to be found in *Holy Scripture*, or by necessary and unavoidable Consequence to be drawn from thence; they come not to us by the Muddy and Polluted Stream of *Tradition*, or the wild Fancies of *Visionaries* and *Enthusiasticks*. By disclaiming any **MERIT** in our selves **WE** keep

Men from Presumption, and on the other hand we drive not Men into undue Fears or Despair, by perpetually perplexing them with God's Eternal Decrees, and their particular *Predestination*.

But what is most of all momentous to my present Purpose, the CHURCH OF ENGLAND has not suffered the Designs of Power or Profit to make her Countenance any Practice, or any Doctrine, that weaken the Necessity of a good Life, and honestly Obeying God's Commandments. In our Church is to be found the GOLDEN MEDIUM, without too much Splendor and Gawdy Superstition on the one side, or Slovenliness and a want of due means to raise Reverence and a Godly Awe on the other. For, as the CHURCH OF ROME is over-adorn'd, more resembling in Attire that of *Solomon's Strange Woman*, than that of a Chast and Modest *Matron*; so others have Reform'd their Churches so far, as to Strip them even of Decent Ornaments, and some which are even necessary; whereas OUR EXCELLENT CHURCH has happily preserv'd a due mean between them both. Now as *this* is the Character of the true Church of Christ, so is it of *ours*; SHE is Primitive and Apostolical both in her Doctrines and Discipline, taking Pleasure in walking in the steps of the Ancients, and is a most exact Observer of *Decency and Order*. Under so excellent an Institution then what Apology can be made, if we are not wise and good? for as our Church gives us Knowledge to instruct us in the right way, so She gives us the best Encouragement to walk in it. I cannot conclude this Head better, than by adding this, that Sin will not only be a *Reproach* to US here, tho' *that*

er hand to an Ingenuous Temper is a *Sore Burthen*; it will
 pair, by not fail also of Loading us with unspeakable Tor-
 Eternal ment hereafter, such as will make us *wish*, tho'
 that Wish will be in vain, *that we had never been*
 present Born.

LAND And now what remains shall be by way of
 Profit to A P P L I C A T I O N from what has already been
 ny Do delivered.

First, We see the great Importance of RIGH-
 TEOUSNESS. *i. e.* of RELIGION and VIRTUE;
 which 'tis understood to comprehend. Without
 this no Success is to be expected in the most hope-
 ful Undertakings, since the Wickedness of those In-
 terested in them may provoke Almighty God, and
 in all probability will, to *blast* and bring to
 naught, even the best-laid Design, with the *Breath*
of his Mouth. It highly then concerns every Man
 to Reform, as well for the sake of the Publick, as
 his own. The Mercies indeed of God are so great,
 that he often spares the Bad for the sake of the
 Good, and permits as well the *Tares as Wheat to*
grow up to the Harvest: Yet does it sometimes hap-
 pen too, that he may not favour the Good, because
 of the great Increase of the Wicked, and both may
 be involv'd in a Terrible and Common Ruine. So
 very Gracious was he, that he would have prefer-
 red the Cities of *Sodom and Gomorrah*, and (in ap-
 pearance) all their Dependencies, for the sake of
 TEN Righteous Persons, could ev'n so few have
 been found there; but when that small Number
 was wanting, Justice then took place, and those
 Abominable Wretches were destroy'd in a most
 fearful and unheard of manner. *These things are*
written for O U R Warnings, and tho' W E have for
 many years been *Visited with Salvation* rather than

Judgments, surely the worst use that we can make of it is, That because God has been *long* Patient, he will *ever* be so, and that he will suffer any Nation to affront his Goodness, and for ever to contemn his Grace.

God has hitherto suffered the Persecuting Church of Rome to flourish, to punish and to humble us, as he did the *Jehusites* among the *Children of Israel*, and her Sons of Violence would no question be still glad to destroy U.S. But let *our* Practices, once Reform'd, be as Pure as our Doctrines are, and I persuade my self God will never expose us to those Men *whose Mercies are Cruel*, and who can have no Compassion for those who in the least differ from them, because they think them excluded from Salvation, by being so from their Corrupt and Idolatrous Congregations.

And as POPERY is our open, constant and undisguis'd Enemy, and which would give us no Quarter, should God for our Sins suffer it to prevail at any time over us: So I hope we shall never think our selves too Secure from a Cunning Powerful and ever-active Adversary, that has always so many well-chosen Engines working, and that has no Scruples to restrain it from the most Base and Diabolical Actions, and has always a Dagger ready to stab *that* Heart which will not receive it.

Nothing then can avert Calamities of such a Nature, but Faith, Repentance and good Works and an Unfeigned Love of God and Goodness. If we would escape these Effects of his Justice, and lay hold of his Mercy, the Declar'd Establish'd Condition must be comply'd with, *viz.* The Amendment of our Lives. Let us then abandon Sin, as a fatal Enemy to our Private and Public

Happiness

Happiness, involving in Misfortunes inextricable, our Selves, our Families, and even our whole Nation.

Let it then be considered seriously, how great the Forfeiture, and inestimable the Loss we should incur, if by our Corruptions and Impenitence God should be provok'd to remove from us this Glorious Light of his Truth, we walk so unworthy of.

And the Constitution in the State suggests a like Thought, since we justly boast, that it is of that happy Mixture and Temperature; that the PRINCE's Power, and the *Subject's* Liberty are both of them sufficiently taken Care of, and both of them are as happy, as they wish to be.

Shall we not therefore be mov'd at the uncommon Value of what our Wickedness may destroy, and be asham'd to fall (at least) from so great Height? Rather being so well provided for in both our Religious and Civil Capacity, let us compleat our Felicity by complying with those good means appointed for it, and be asham'd of SIN, which indeed is our greatest *Reproach*; and study to make *this a Righteous Nation*, highly Favour'd by the Lord. For the *Righteousness* of a People will be more available to their Happiness, than any Humane Policy without it; for the Righteous have God's express Promise, that *he will never leave them, nor forsake them*——and that *he will be their Shield and Helper*. A SHIELD, to keep off every thing that may annoy them; and a HELPER, to help them to all the Good they stand in need of; and no more is requisite to the Happiness of a People.

Let every one then, without little or low regards, endeavour, by being truly Religious, to Ad-

vance the Honour and Happiness of this Church and Nation. And if there must be an Emulation among us, let it be, who shall be most Pious and Devout, most Quiet and Peaceable, who shall most Promote the Honour of God, and under him that of our Excellent QUEEN, who shall give most Comfort to her Life, and Length to her Days. *This* is a Commendable Rivalry; and let the next be, who shall be most active in putting out the present Raging Fires of Contention, which, if not Extinguish'd in time, may at length flame out to our Ruine.

For may it not give us just cause to fear the worst, especially when our Sins towards God, and want of Christian Charity to our Neighbour, may make us Ripe for some heavy Judgment, and the very worst of Expectations? For so Unnatural are our Divisions in the CHURCH, where they least ought to be; and our Quarrels in the *State* are now carried on with an Acrimony so unusual, that no Tears are sufficient to bewail them.

And altho' to mediate between Exasperated Parties is usually a thankless Office, and *David's* Complaint is not yet out-dated—*When we speak of Peace, Men make themselves ready for Battel.*—Yet sure it is no Crime to ask, whether there is, or indeed can be, a just Cause of our present Animosities, that in so Unchristian and unheard of Manner, we revile each other, and labour and study to widen the Disagreement?

And surely none so proper for this blessed Work as WE who Preach the GOSPEL OF PEACE. WE, whose proper Business it is to make Men Wise and Good, and *kindly affectioned* to each other.

E, whose Duty it is to pour Oyl into Wounds.

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and not to Inflame but Heal them. And as the Ho-
 ly JESUS is a *Mediator* between God and Man,
 WE cannot better follow his Steps, than at a
 humble Distance to resemble *him*, by discharging
 the same Heavenly Office between Man and Ma-

It will then be no Presumption to say, If neither
 Reason, nor our Common Interest, nor Religion
 can reconcile Us, nothing but some Huge and A-
 mazing Calamity, some Universal Danger equal-
 ly threatening Us all, will be able to do it. And
 must we yet go on to make it almost Necessary
 that we should be visited with some sore Affliction
even in Mercy, to awaken our right Senses, to make
 us forget our pernicious Quarrels, and to let us
 see, how much it may concern us, with UNITE
 Hearts and Voices, to implore the Divine Pardon.

If then we will not Unite as Christians, as Bro-
 thren, and Fellow-Subjects, Our Nation cannot be
 Exalted. Instead of that God may think fit to
 visit us with a PESTILENCE, observed for
 divers Summers to have enlarg'd its Bounds, and
 onely to have suspended its Rage in the Winter
 and God onely knows when and where it will Stop.
 For even the *noisome Pestilence*, with all its Terror
 is a less Evil than the present Plague of Disunion
 and Hatred, which Wise and Good Men behold
 with aking and bleeding Hearts. For what may
 be the End of our Ill-Will, shall I say, or rather
 Rancour and Malice, so sadly Reigning among us
 I pray God it terminate not in somewhat very Tri-
 gical and Calamitous.

To proceed--However Secure and Happy We may
 apprehend our-selves, the War being now con-
 cluded; yet still upon new Provocations, God may
 suffer a new one (which I pray God avert) to break

t again. And how sore a Judgment would that
 to tear open Wounds but newly Healed, especially
 when there appears so bitter a Spirit amongst
 so many, that MEN OF TEMPER, should they
 call'd upon to compose our Differences, would be
 Used or Suspected, as if it were a Crime to make
 ten Friends ; and yet Experience may teach
 every Man, that the most tender and gentle Hands
 are most proper to bind up Wounds !

To conclude — Generous Minds forget Injuries,
 and Christianity inspires us with the most salutary
 horror of Revenge. The Warmth of Charity, like
 that of the Sun, does not consume but cherish.
 And if we will not attend to the soft Language of the
 Gospel, which calls upon us to love, to bear, to
 forbear and forgive ; Our Country will be so far
 from being Exalted, that it may hereafter be called
 CHABOD, for its Glory will be departed from

I affect not Melancholy Presagings. But the time
 come, in which it is Criminal to be Silent. In the
Prophet's Language, THEY may be justly call'd
 MUMBO DOGS, who have no Concern for e-
 very thing which ought to be affecting to Men
 and Christians. And I beseech you, let not this
 word of Exhortation seem Tedious or Offensive, as I
 hope it will not to Men possess'd with an inviolable
 loyalty to their QUEEN, an affectionate Love
 to their Country, a tender Regard for its Excel-
 lent and Happy Constitution in Church and State ;
 Zeal for God's Glory, joined with a strong Desire

of Extinguishing the Fires of Contention, so plentifully at this time scattered amongst Us.

And *this* is not onely our Duty, but our Interest too because Unity and Agreement are not onely the strongest Bands and fairest Tyes of Societies, but are they likewise some of the greatest Happinesses of Life, and the Endearments of Conversation. there is so much pleasure in Private Friendship, in loving One or Two, how much more in an Universal Benevolence, in a love extended to all Mankind !

Let me conclude repeating this; **THIS** is the proper, **MOST PROPER**, way to *Exalt our Nation*, and make it Considerable: whereas Misunderstandings and Disagreements, Contentions and Quarrels obstruct the Happiness of Mankind and as they are ever the **REPROACH**, so are they commonly the **RUINE** of *any People*.

That they may never be so to US, may **ALL MIGHTY GOD** grant, for the sake of the *Blessed JESUS*,

To whom with the HOLT GHOST be ascrib'd, as most due, all Honour, Praise and Adoration, Might Majesty and Dominion, now, henceforth, and for ever more. Amen.

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